A

Confutation of Atheism

FROM THE

Origin and Frame of the WORLD.

The Third and Laſt PART.

A

SERMON

Preached at

St Mary-le-Bow,

DECEMBER the 5th. 1692.

Being the *Eighth* of the Lecture Founded by the Honourable *ROBERT BOYLE*, Eſquire.

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Chaplain to the Right Reverend Father in God,

EDWARD, Lord Biſhop of *Worceſter.*

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Ra. Barker, R^mo in Chriſto Patri ac D^no D^no *Johanni* Archiep. *Cantuar.* à Sacris Domeſt.

LAMBHITH,
Maij 30. 1693.

Acts XIV. 15, &c.

That ye ſhould turn from theſe vanities unto the living God, who made Heaven and Earth and the Sea, and all things that are therein: Who in times paſt ſuffer'd all Nations to walk in their own ways. Nevertheleſs, he left not himſelf without witneſs, in that he did Good, and gave us Rain from Heaven, and fruitfull Seaſons, filling our hearts with Food and Gladneſs.

HAving abundantly proved in our Laſt Exerciſe, That the Frame of the preſent World could neither be made nor preſerved without the *Power* of God; we ſhall now conſider the ſtructure and motions of our own Syſtem, if any characters of Divine *Wiſdom* and *Goodneſs* may be diſcoverable by us. And even at the firſt and general View it very evidently appears to us (which is our FOURTH and Laſt Propoſition,) That the Order and Beauty of the Syſtematical Parts of the World, the Diſcernible Ends and Final Cauſes of them, the τὸ βέλτιον or Meliority above what was neceſſary to be, do evince by a reflex Argument, that it could not be produced by Mechaniſm or Chance, but by an

Intelligent and Benign Agent, *that by his excellent Wiſdom made the Heavens.*

But before we engage in this Diſquiſition, we muſt offer one neceſſary Caution; that we need not nor do not confine and determin the purpoſes of God in creating all Mundane Bodies, merely to Human Ends and Uſes. Not that we believe it laborious and painfull to Omnipotence to create a World out of Nothing; or more laborious to create a great World, than a ſmall one: ſo as we might think it diſagreeable to the Majeſty and Tranquillity of the Divine Nature to take ſo much pains for our ſakes. Nor do we count it any abſurdity, that ſuch a vaſt and immenſe Univerſe ſhould be made for the ſole uſe of ſuch mean and unworthy Creatures as the Children of Men. For if we conſider the Dignity of an Intelligent Being, and put that in the ſcales againſt brute inanimate Matter; we may affirm, without over-valuing Humane Nature, that the Soul of one vertuous and religious Man is of greater worth and excellency than the Sun and his Planets and all the Starrs in the World. If therefore it could appear, that all the Mundane Bodies are ſome way conducible to the ſervice of Man; if all were as beneficial to us, as the Polar Starrs were formerly for Navigation: as the Moon is for the flowing and ebbing of Tides, by which an ineſtimable

mable advantage accrues to the World; for her officious Courteſy on dark Winter nights, eſpecially to the more Northern Nations, who in a continual Night it may be of a whole month are ſo pretty well accommodated by the Light of the Moon reflected from frozen Snow, that they do not much envy their *Antipodes* a month's preſence of the Sun: if all the Heavenly Bodies were thus ſerviceable to us, we ſhould not be backward to aſſign their uſefulneſs to Mankind, as the ſole end of their Creation. But we dare not undertake to ſhew, what advantage is brought to Us by thoſe innumerable Starrs in the Galaxy and other parts of the Firmament, not diſcernible by naked eyes, and yet each many thouſand times bigger than the whole body of the Earth: If you ſay, they beget in us a great Idea and Veneration of the mighty Author and Governer of ſuch ſtupendious Bodies, and excite and elevate our minds to his adoration and praiſe; you ſay very truly and well. But would it not raiſe in us a higher apprehenſion of the infinite Majeſty and boundleſs Beneficence of God, to ſuppoſe that thoſe remote and vaſt Bodies were formed, not merely upon Our account to be peept at through an Optick Glaſs, but for different ends and nobler purpoſes? And yet who will deny, but that there are great multitudes of lucid Starrs even beyond the reach of the beſt

beſt Teleſcopes; and that every viſible Starr may have opake Planets revolve about them, which we cannot diſcover? Now if they were not created for Our ſakes; it is certain and evident, that they were not made for their own. For Matter hath no life nor perception, is not conſcious of its own exiſtence, nor capable of happineſs, nor gives the Sacrifice of Praiſe and Worſhip to the Author of its Being. It remains therefore, that all Bodies were formed for the ſake of Intelligent Minds: and as the Earth was principally deſigned for the Being and Service and Contemplation of Men; why may not all other Planets be created for the like Uſes, each for their own Inhabitants which have Life and Underſtanding? If any man will indulge himſelf in this Speculation, he need not quarrel with revealed Religion upon ſuch an account. The Holy Scriptures do not forbid him to ſuppoſe as great a Multitude of Syſtems and as much inhabited, as he pleaſes. 'Tis true; there is no mention in *Moſes*'s Narrative of the Creation, of any People in other Planets. But it plainly appears, that the Sacred Hiſtorian doth only treat of the Origins of Terreſtrial Animals: he hath given us no account of God's creating the Angels; and yet the ſame Author in the enſuing parts of the Pentateuch makes not unfrequent mention of the *Angels of God*. Neither need we

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be ſollicitous about the condition of thoſe Planetary People, nor raiſe frivolous Diſputes, how far they may participate in the miſeries of *Adam*'s Fall, or in the benefits of *Chriſt*'s Incarnation. As if, becauſe they are ſuppoſed to be *Rational* they muſt needs be concluded to be *Men?* For what is Man? not a *Reaſonable Animal* merely, for that is not an adequate and diſtinguiſhing Definition; but a Rational Mind of ſuch particular Faculties, united to an Organical Body of ſuch a certain Structure and Form, in ſuch peculiar Laws of Connexion between the Operations and Affections of the Mind and the Motions of the Body? Now God Almighty by the inexhauſted fecundity of his creative Power may have made innumerable Orders and Claſſes of Rational Minds; ſome higher in natural perfections, others inferior to Human Souls. But a Mind of ſuperior or meaner capacities than Human would conſtitute a different Species, though united to a Human Body in the ſame Laws of Connexion: and a Mind of Human Capacities would make another Species, if united to a different Body in different Laws of Connexion: For this Sympathetical Union of a Rational Soul with Matter, ſo as to produce a Vital communication between them, is an arbitrary inſtitution of the Divine Wiſdom: there is no reaſon nor foundation in the ſeparate natures

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of either ſubſtance, why any Motion in the Body ſhould produce any Senſation at all in the Soul; or why This motion ſhould produce That particular Senſation, rather than any other. God therefore may have join'd Immaterial Souls, even of the ſame Claſs and Capacities in their ſeparate State, to other kinds of Bodies and in other Laws of Union; and from thoſe different Laws of Union there will ariſe quite different affections and natures and ſpecies of the compound Beings. So that we ought not upon any account to conclude, that if there be Rational Inhabitants in the *Moon* or *Mars* or any unknown Planets of other Syſtems, they muſt therefore have Human Nature, or be involved in the Circumſtances of Our World. And thus much was neceſſary to be here inculcated (which will obviate and preclude the moſt conſiderable objections of our Adverſaries) that we do not determin the Final Cauſes and Uſefulneſs of the Syſtematical parts of the World, merely as they have reſpect to the Exigencies or Conveniencies of Human Life.

Let us now turn our thoughts and imaginations to the Frame of our Syſtem, if there we may trace any viſible footſteps of Divine Wiſdom and Beneficence. But we are all liable to many miſtakes by the prejudices of Childhood and Youth, which few of us ever correct by a ſerious ſcru-

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tiny in our riper years, and a Contemplation of the *Phænomena* of Nature in their Cauſes and Beginnings. What we have always ſeen to be done in one conſtant and uniform manner; we are apt to imagin there was but that one way of doing it, and it could not be otherwiſe. This is a great error and impediment in a diſquiſition of this nature: to remedy which, we ought to conſider every thing as not yet in Being; and then diligently examin, if it muſt needs have been at all, or what other ways it might have been as poſſibly as the preſent; and if we find a greater Good and Utility in the preſent conſtitution, than would have accrued either from the total Privation of it, or from other frames and ſtructures that might as poſſibly have been as It: we may then reaſonably conclude, that the preſent conſtitution proceeded neither from the neceſſity of material Cauſes nor the blind ſhuffles of an imaginary Chance, but from an Intelligent and Good Being, that formed it that particular way out of choice and deſign. And eſpecially if this Uſefulneſs be conſpicuous not in one or a few only, but in a long train and ſeries of Things, this will give us a firm and infallible aſſurance, that we have not paſs'd a wrong Judgment.

I. Let us proceed therefore by this excellent Rule in the contemplation of Our Syſtem. 'Tis evident that all the Planets receive Heat and Light from the body of the Sun. Our own Earth in particular would be barren and deſolate, a dead dark lump of Clay, without the benign influence of the Solar Rayes; which without queſtion is true of all the other Planets. It is *good* therefore, that there ſhould be a Sun to warm and cheriſh the Seeds of Plants, and excite them to Vegetation; to impart an uninterrupted Light to all parts of his Syſtem for the Subſiſtence of Animals. But how came the Sun to be Luminous? not from the neceſſity of natural Cauſes, or the conſtitution of the Heavens. All the Planets might have moved about him in the ſame Orbs and the ſame degrees of Velocity as now; and yet the Sun might have been an opake and cold Body like Them. For as the ſix Primary Planets revolve about Him, ſo the Secondary ones are moved about Them, the Moon about the Earth, the Satellites about *Jupiter*, and others about *Saturn*; the one as regularly as the other, in the ſame Seſquialteral proportion of their Periodical motions to their Orbs. So that, though we ſuppoſe the preſent Exiſtence and Conſervation of the Syſtem, yet the Sun might have been a Body without Light or Heat of the ſame kind with the

Earth

Earth and *Jupiter* and *Saturn*. But then what horrid darkneſs and deſolation muſt have reign'd in the World? It had been unfit for the Divine purpoſes in creating vegetable and ſenſitive and rational Creatures. It was therefore the contrivance and choice of a *Wiſe and Good* Being; that the Central Sun ſhould be a Lucid Body, to communicate warmth and light and life to the Planets around him.

II. We have ſhewed in our Laſt, that the concentric Revolutions of the Planets about the Sun proceed from a compound Motion; a Gravitation toward the Sun, which is a conſtant Energy infuſed into Matter by the Author of all things, and a projected tranſverſe Impulſe in Tangents to their ſeveral Orbs, that was impreſs'd at firſt by the Divine Arm, and will carry them around till the end of the World. But now admitting that Gravity may be eſſential to Matter; and that a tranſverſe Impulſe might be acquired too by Natural Cauſes, yet to make all the Planets move about the Sun in circular Orbs; there muſt be given to each a determinate Impulſe, theſe preſent particular degrees of Velocity which they now have, in proportion to their Diſtances from the Sun and to the quantity of the Solar Matter. For had the Velocities of the ſeveral Planets been greater or leſs than they are now, at the ſame di-

Newtm Phil. Natur. Princip. Math.

ſtances from the Sun; or had their Diſtances from the Sun, or the quantity of the Sun's Matter and conſequently his Attractive Power been greater or leſs than they are now, with the ſame Velocities: they would not have revolved in concentric Circles as they do, but have moved in Hyperbola's or Parabola's or in Ellipſes very Eccentric. The ſame may be ſaid of the Velocities of the Secondary Planets with reſpect to their Diſtances from the Centers of Their Orbs, and to the Quantities of the Matter of thoſe Central Bodies. Now that all theſe Diſtances and Motions and Quantities of Matter ſhould be ſo accurately and harmoniouſly adjuſted in this great Variety of our Syſtem, is above the fortuitous Hits of blind material Cauſes, and muſt certainly flow from that eternal Fountain of Wiſdom, the Creator of Heaven and Earth, who *always acts Geometrically*, by juſt and adequate numbers and weights and meaſures. And let us examin it further by our Critical Rule: Are the preſent Revolutions in circular Orbs more beneficial, than the other would be? If the Planets had moved in thoſe Lines above named; ſometimes they would have approached to the Sun as near as the Orb of *Mercury*, and ſometimes have exorbitated beyond the diſtance of *Saturn*: and ſome have quite left the Sun without ever returning. Now the very conſtitution

ὁ Θεὸς ἀεὶ γεωμετρεῖ. Plat.

ſtitution of a Planet would be corrupted and deſtroyed by ſuch a change of the Interval between it and the Sun: no living thing could have endured ſuch unſpeakable exceſſes of Heat and Cold: all the Animals of our Earth muſt inevitably have periſhed, or rather never have been. So that as ſure as it is *good, very good,* that Human Nature ſhould exiſt; ſo certain it is that the circular Revolutions of the Earth (and Planets) rather than thoſe other Motions which might as poſſibly have been, do declare not only the Power of God, but his *Wiſdom and Goodneſs.* Gen. 1.

III. It is manifeſt by our laſt Diſcourſe, that the Æthereal Spaces are perfectly fluid; they neither aſſiſt nor retard, neither guide nor divert the Revolutions of the Planets; which rowl through thoſe Regions as free and unreſiſted, as if they moved in a *vacuum.* So that any of them might as poſſibly have moved in oppoſite Courſes to the preſent, and in Planes croſſing the Plane of the Ecliptic in any kind of Angles. Now if the Syſtem had been fortuitouſly formed by the convening Matter of a Chaos; how is it conceivable, that all the Planets both Primary and Secondary, ſhould revolve the ſame Way from the Weſt to the Eaſt, and that in the ſame Plane too without any conſiderable variation? No natural and neceſſary Cauſe could ſo determin their motions; and

and 'tis millions of millions odds to an unit in ſuch a Caſt of a Chance. Such an apt and regular Harmony, ſuch an admirable Order and Beauty muſt deſervedly be aſcribed to Divine Art and Conduct. Eſpecially if we conſider, that the ſmalleſt Planets are ſituated neareſt the Sun and each other; whereas *Jupiter* and *Saturn*, that are vaſtly greater than the reſt and have many Satellites about them, are wiſely removed to the extreme Regions of the Syſtem, and placed at an immenſe Diſtance one from the other. For even now at this wide interval they are obſerved in their Conjunctions to diſturb one anothers motions a little by their gravitating Powers: but if ſuch vaſt Maſſes of Matter had been ſituated much nearer to the Sun or to each other (as they might as eaſily have been, for any mechanical or fortuitous Agent) they muſt neceſſarily have cauſed a conſiderable diſturbance and diſorder in the whole Syſtem.

IV. But let us conſider the particular Situation of our Earth and its diſtance from the Sun. It is now placed ſo conveniently, that Plants thrive and flouriſh in it, and Animals live: this is matter of fact, and beyond all diſpute. But how came it to paſs at the beginning, that the Earth moved in its preſent Orb? We have ſhewed before, that if Gravity and a Projected Motion be fitly

fitly proportion'd, any Planet would freely revolve at any aſſignable diſtance within the Space of the whole Syſtem. Was it mere Chance then, or Divine Counſel and Choice, that conſtituted the Earth in its preſent Situation? To know this; we will enquire, if this particular Diſtance from the Sun be better for our Earth and its Creatures, than a greater or leſs would have been. We may be mathematically certain, That the Heat of the Sun is according to the denſity of the Sun-beams, and is reciprocally proportional to the ſquare of the diſtance from the Body of the Sun. Now by this Calculation, ſuppoſe the Earth ſhould be removed and placed nearer to the Sun, and revolve for inſtance in the Orbit of *Mercury*; there the whole Ocean would even boil with extremity of Heat, and be all exhaled into Vapors; all Plants and Animals would be ſcorched and conſumed in that fiery Furnace. But ſuppoſe the Earth ſhould be carried to the great Diſtance of *Saturn*; there the whole Globe would be one *Frigid Zone*, the deepeſt Seas under the very Equator would be frozen to the bottom; there would be no Life, no Germination; nor any thing that comes now under our knowledge or ſenſes. It was much better therefore, that the Earth ſhould move where it does, than in a much greater or leſs Interval from the body of the Sun. And if you place it at any

Newton ibidem, p. 415.

any other Diſtance, either leſs or more than *Saturn* or *Mercury*; you will ſtill alter it for the worſe proportionally to the Change. It was ſituated therefore where it is, by the Wiſdom of ſome voluntary Agent; and not by the blind motions of Fortune or Fate. If any one ſhall think with himſelf, How then can any thing live in *Mercury* and *Saturn* in ſuch intenſe degrees of Heat and Cold? Let him only conſider, that the Matter of each Planet may have a different denſity and texture and form, which will diſpoſe and qualifie it to be acted on by greater or leſs degrees of Heat according to their ſeveral Situations; and that the Laws of Vegetation and Life and Suſtenance and Propagation are the arbitrary pleaſure of God, and may vary in all Planets according to the Divine Appointment and the Exigencies of Things, in manners incomprehenſible to our Imaginations. 'Tis enough for our purpoſe, to diſcern the tokens of Wiſdom in the placing of our Earth; if its preſent conſtitution would be ſpoil'd and deſtroy'd, if we could not wear Fleſh and Blood, if we could not have Human Nature at thoſe different Diſtances.

V. We have all learnt from the Doctrine of the Sphere, that the Earth revolves with a double motion. For while it is carried around the Sun in the *Orbis Magnus* once a year, it perpetually wheels about

about its own Axis once in a day and a night: ſo that in 24 hours ſpace it hath turn'd all the parts of the Equinoctial to the rayes of the Sun. Now the Uſes of this vertiginous motion are very conſpicuous; for this is it, that gives Day and Night ſucceſſively over the face of the whole Earth, and makes it habitable all around: without this Diurnal Rotation one Hemiſphere would lye dead and torpid in perpetual Darkneſs and Froſt, and the beſt part of the Other would be burnt up and depopulated by ſo permanent a Heat. It is better therefore, that the Earth ſhould move about its own Center, and make theſe uſefull Viciſſitudes of Night and Day, than expoſe always the ſame ſide to the action of the Sun. But how came it to be ſo moved? not from any neceſſity of the Laws of Motion or the Syſtem of the Heavens. It might annually have compaſſed the Sun, and yet never have once turned upon its own Axis. This is matter of Fact and Experiment in the motion of the Moon; which is carried about the Earth in the very ſame manner as the Earth about the Sun, and yet always ſhews the ſame face to Us, not once wheeling upon her own Center. She indeed, notwithſtanding this, turns all her globe to the Sun by moving in her menſtrual Orb, and enjoys Night and Day alternately, one day of Hers being equal to about 14 Days

and Nights of Ours. But ſhould the Earth be deprived of its Diurnal Motion; one half of it could never ſee the Day, but muſt eternally be condemned to Solitude and Darkneſs. That the Earth therefore revolves about its own Center, is another eminent token of the Divine Wiſdom and Goodneſs.

VI. But let us compare the mutual proportion of theſe Diurnal and Annual Revolutions; for they are diſtinct from one another, and have a different degree of Velocity. The Earth rowls once about its Axis in a natural day: in which time all the parts of the Equator move ſomething more than 3 of the Earths Diameters; which makes about 1100 in the ſpace of a year. But within the ſame annual time the Center of the Earth is carried above 50 times as far once round the *Orbis Magnus*, whoſe wideneſs we now aſſume to be 20000 Terreſtrial Diameters. So that the annual motion is more than 50 times ſwifter than the Diurnal Rotation, though we meaſure the latter from the Equator, where the Celerity is the greateſt. But it muſt needs be acknowledged, ſince the Earth revolves not upon a material and rugged but a geometrical Plane, that their proportions may be varied in innumerable degrees; any of which might have happen'd as probably as the preſent. What was it then that preſcribed this

Tacquet de Circulorum volutionibus.

this particular Celerity to each Motion, this proportion and temperament between them both? Let us examin it by our former Rule: if there be any *Meliority* in the preſent conſtitution; if any conſiderable Change would be for the worſe. We will ſuppoſe then, that the *Annual* Motion is accelerated doubly; ſo that a periodical Revolution would be performed in 6 Months. Such a Change would be pernicious; not only becauſe the Earth could not move in a Circular Orb, which we have conſider'd before; but becauſe the Seaſons being then twice as ſhort as they are now, the cold Winter would overtake us, before our Corn and Fruits could poſſibly be ripe. But ſhall this Motion be as much retarded, and the Seaſons lengthen'd in the ſame proportion? This too would be as fatal as the other: for in moſt Countries the Earth would be ſo parched and effete by the drought of the Summer, that it would afford ſtill but one Harveſt, as it doth at the preſent: which then would not be a ſufficient ſtore for the conſumption of a double Year. But let us ſuppoſe, that the *Diurnal* Rotation is either conſiderably ſwifter or ſlower. And firſt let it be retarded; ſo as to make (for example) but 12 Circuits in a year: then every day and night would be as long as Fifteen are now, not ſo fitly proportion'd neither to the common affairs of Life, nor to the exigen-

cies of Sleep and Suſtenance in a conſtitution of Fleſh and Blood. But let it then be accelerated; and wheel a thouſand times about its Center, while the Center deſcribes one circle about the Sun: then an Equinoctial day would conſiſt but of four Hours, which would be an inconvenient Change to the inhabitants of the Earth; ſuch haſty Nights as thoſe would give very unwelcome interruptions to our Labours and Journeys and other Tranſactions of the World. It is *better* therefore, that the Diurnal and Annual Motions ſhould be ſo proportion'd as they are. Let it therefore be aſcribed to the tranſcendent Wiſdom and Benignity of that God, *who hath made all things very good, and loveth all things that he hath made.*

VII. But let us conſider not the Quantity and Proportion only but the Mode alſo of this Diurnal Motion. You muſt conceive an imaginary Plane, which paſſing through the Centers of the Sun and the Earth extends it ſelf on all ſides as far as the Firmament: this Plane is called the Ecliptic; and in this the Center of the Earth is perpetually carried without any deviation. But then the Axis of the Earth, about which its Diurnal Rotation is made, is not erect to this Plane of the Ecliptick, but inclines toward it from the Perpendiculum in an Angle of 23 degrees and a half. Now why is the Axis of the Earth in this particular

cular poſture, rather than any other? did it happen by Chance, or proceed from Deſign? To determin this queſtion, let us ſee, as we have done before, if This be more beneficial to us, than any other Conſtitution. We all know from the very Elements of Aſtronomy, that this inclined Poſition of the Axis, which keeps always the ſame Direction and a conſtant Paralleliſm to it ſelf, is the ſole cauſe of theſe gratefull and needfull Viciſſitudes of the four Seaſons of the Year, and the Variation in length of Days. If we take away the *Inclination*; it would abſolutely undo theſe Northern Nations; the Sun would never come nearer us, than he doth now on the tenth of *March* or the twelfth of *September*. But would we rather part with the *Paralleliſm*? Let us ſuppoſe then that the Axis of the Earth keeps always the ſame inclination toward the body of the Sun: this indeed would cauſe a variety of Days and Nights and Seaſons on the Earth; but then every particular Country would have always the ſame diverſity of Day and Night and the ſame conſtitution of Seaſon without any alternation: ſome would always have long Nights and ſhort Days, others again perpetually long Days and ſhort Nights: one Climate would be ſcorched and ſwelter'd with everlaſting Dog-days; while an eternal *December* blaſted another. This ſurely is not quite ſo good as the preſent Order

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of Seaſons. But ſhall the Axis rather obſerve no conſtant inclination to any thing, but vary and waver at uncertain times and places? This would be a happy Conſtitution indeed. There could be no health, no life nor ſubſiſtence in ſuch an irregular Syſtem; by thoſe ſurprizing Nods of the Pole we might be toſſed backward or forward from *January* to *June*, nay poſſibly from the *January* of *Greenland* to the *June* of *Abeſſinia*. It is *better* therefore upon all accounts that the Axis ſhould be continued in its preſent poſture and direction: ſo that This alſo is a ſignal Character of Divine Wiſdom and Goodneſs.

But becauſe ſeveral have imagin'd, that this skue poſture of the Axis is a moſt unfortunate and pernicious thing; that if the Poles had been erect to the Plane of the Ecliptic, all mankind would have enjoyed a very Paradiſe upon Earth; a perpetual Spring, an eternal Calm and Serenity, and the Longævity of *Methuſelah* without pains or diſeaſes; we are obliged to conſider it a little further. And firſt as to the *Univerſal and Perpetual Spring*, 'tis a mere Poetical Fancy, and (bating the equality of Days and Nights, a thing of ſmall value) as to the other properties is naturally impoſſible, being repugnant to the very form of the Globe. For to thoſe People that dwell under or near the Æquator, this Spring would be a moſt peſtilent and

and inſupportable Summer; and as for thoſe Countries that are nearer the Poles, in which number are our own and the moſt conſiderable Nations of the World, a Perpetual Spring will not do their buſineſs; they muſt have longer Days, a nearer approach of the Sun, and a leſs Obliquity of his Rayes; they muſt have a Summer and a Harveſt-time too to ripen their Grain and Fruits and Vines, or elſe they muſt bid an eternal adieu to the very beſt of their ſuſtenance. For it is plain, that the Center of the Earth muſt move all along in the *Orbis Magnus*; whether we ſuppoſe a Perpetual Æquinox, or an oblique Poſition of the Axis. So that the whole Globe would continue in the ſame Diſtance from the Sun, and receive the ſame quantity of Heat from him in a Year or any aſſignable time, in either Hypotheſis. Though the Axis then had been perpendicular; yet take the whole Year about, and we ſhould have had the ſame meaſure of Heat, that we have now. So that here lies the queſtion; Whether is more beneficial, that we ſhould have the ſame Yearly quantity of Heat diſtributed equally every day, or ſo diſpoſed as it is, a greater ſhare of it in Summer and in Winter a leſs? It muſt needs be allowed, that we have no Heat to ſpare in Summer; 'tis very well if it be ſufficient for the maturation of Fruits. Now this being granted; 'tis as certain and manifeſt, that

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an even diſtribution of the ſame Yearly Heat would never have brought thoſe Fruits to maturity, as this is a known and familiar experiment, That ſuch a quantity of Fewel all kindled at once will cauſe Water to boil, which being lighted gradually and ſucceſſively will never be able to do it. It is clear therefore, that in the conſtitution of a Perpetual Æquinox the beſt part of the Globe would be deſolate and uſeleſs: and as to that little that could be inhabited, there is no reaſon to expect, that it would conſtantly enjoy that admired *Calm and Serenity.* If the aſſertion were true; yet ſome perhaps may think, that ſuch a Felicity, as would make Navigation impoſſible, is not much to be envied. But it's altogether precarious, and has no neceſſary foundation neither upon Reaſon nor Experience. For the Winds and Rains and other affections of the Atmoſphere do not ſolely depend (as that aſſertion ſuppoſeth) upon the courſe of the Sun; but partly and perhaps moſt frequently upon Steams and Exhalations from ſubterraneous Heat, upon the Poſitions of the Moon, the Situations of Seas or Mountains or Lakes or Woods, and many other unknown or uncertain Cauſes. So that, though the Courſe of the Sun ſhould be invariable, and never ſwerve from the Equator; yet the temperament of the Air would be mutable nevertheleſs, according to the abſence or preſence

ſence or various mixture of the other Cauſes. The ancient Philoſophers for many ages together unanimouſly taught, that the Torrid Zone was not habitable. The reaſons that they went upon were very ſpecious and probable; till the experience of theſe latter ages evinced them to be erroneous. They argued from cœleſtial Cauſes only, the conſtant Vicinity of the Sun and the directneſs of his Rayes; never ſuſpecting, that the Body of the Earth had ſo great an efficiency in the changes of the Air; and that then could be the coldeſt and rainieſt ſeaſon, the Winter of the Year, when the Sun was the neareſt of all, and ſteer'd directly over mens heads. Which is warning ſufficient to have deterred any man from expecting ſuch eternal Serenity and Halcyon-days from ſo incompetent and partial a Cauſe, as the conſtant Courſe of the Sun in the Æquinoctial Circle. What general condition and temperament of Air would follow upon that Suppoſition, we cannot poſſibly define; for 'tis not cauſed by certain and regular Motions, nor ſubject to Mathematical Calculations. But if we may make a conjecture from the preſent Conſtitution; we ſhall hardly wiſh for a Perpetual Æquinox to ſave the charges of Weather-glaſſes: for 'tis very well known, that the Months of *March* and *September*, the two Æquinoxes of Our year, are the moſt windy and tempeſtuous,

the moſt unſettled and unequable of Seaſons in moſt Countries of the World. Now if this notion of an uniform Calm and Serenity be falſe or precarious; then even the laſt ſuppoſed advantage, the *conſtant Health and Longævity* of Men muſt be given up alſo, as a groundleſs conceit: for this (according to the Aſſertors themſelves) doth ſolely, as an effect of Nature, depend upon the other. Nay further, though we ſhould allow them their Perpetual Calm and Æquability of Heat; they will never be able to prove, that therefore Men would be ſo vivacious as they would have us believe. Nay perhaps the contrary may be inferr'd, if we may argue from the preſent experience: For the Inhabitants of the Torrid Zone, who ſuffer the leaſt and ſhorteſt receſſes of the Sun, and are within one ſtep and degree of a Perpetual Æquinox, are not only ſhorter lived (generally ſpeaking) than other Nations nearer the Poles; but inferior to them in Strength and Stature and Courage, and in all the capacities of the Mind. It appears therefore, that the gradual Viciſſitudes of Heat and Cold are ſo far from ſhortning the thread of man's Life, or impairing his intellectual Faculties; that very probably they both prolong the one in ſome meaſure and exalt and advance the other. So that ſtill we do profeſs to adore the Divine Wiſdom and Goodneſs for this variety

riety of Seaſons, for *Seed-time and harveſt, and cold and heat, and ſummer and winter.* Gen. 8.

VIII. Come we now to conſider the Atmoſphere, and the exterior Frame and Face of the Globe; if we may find any tracks and footſteps of Wiſdom in the Conſtitution of Them. I need not now inform you, that the Air is a thin fluid Body, endued with Elaſticity or Springineſs, and capable of Condenſation and Rarefaction. Neither Can you be ignorant, that if the Air ſhould be much more expanded or condenſed than it naturally is, no Animals could live and breath: it is probable alſo, that the Vapors could not be duly raiſed and ſupported in it; which at once would deprive the Earth of all its ornament and glory, of all its living Inhabitants and Vegetables too. But 'tis certainly known and demonſtrated, that the Condenſation and Expanſion of any portion of the Air, is always proportional to the weight and preſſure incumbent upon it: ſo that if the Atmoſphere had been either much greater or leſs than it is, as it might eaſily have been, it would have had in its loweſt region on the Surface of the Earth a much greater denſity or tenuity of texture; and conſequently have been unſerviceable for Vegetation and Life. It muſt needs therefore be an Intelligent Being that could ſo juſtly adapt it to thoſe excellent purpoſes. 'Tis

See Mr. *Boyle* of the Air.

concluded by Aſtronomers, that the Atmoſphere of the Moon hath no Clouds nor Rains, but a perpetual and uniform ſerenity: becauſe nothing diſcoverable in the Lunar Surface is ever covered and abſconded by the interpoſition of any clouds or miſts, but ſuch as riſe from our own Globe. Now if the Atmoſphere of Our Earth had been of ſuch a Conſtitution; there could nothing, that now grows or breaths in it have been formed or preſerved; Human Nature muſt have been quite obliterated out of the Works of the Creation. If our Air had not been a ſpringy elaſtical Body, no Animal could have exerciſed the very function of Reſpiration: and yet the ends and uſes of Reſpiration are not ſerved by that Springineſs, but by ſome other unknown and ſingular Quality. For the Air, that in exhauſted Receivers of Air-pumps is exhaled from Minerals and Fleſh and Fruits and Liquors, is as true and genuine as to Elaſticity and Denſity or Rarefaction, as that we reſpire in: and yet this factitious Air is ſo far from being fit to be breathed in, that it kills Animals in a moment, even ſooner than the very abſence of all Air, than a Vacuum it ſelf. All which do inferr the moſt admirable Providence of the Author of Nature; who foreknew the neceſſity of Rains and Dews to the preſent ſtructure of Plants, and the uſes of Reſpiration

Mr. *Boyle's* Second Continuation of Phyſico-mechanical Exp. about the Air.

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to Animals; and therefore created thoſe correſpondent properties in the Atmoſphere of the Earth.

IX. In the next place let us conſider the ample proviſion of Waters, thoſe inexhauſted Treaſures of the Ocean: and though ſome have grudged the great ſhare that it takes of the Surface of the Earth, yet we ſhall propoſe this too, as a conſpicuous mark and character of the Wiſdom of God. For that we may not now ſay, that the vaſt *Atlantick* Ocean is really greater Riches and of more worth to the World, than if it was changed into a fifth Continent; and that the Dry Land is as yet much too big for its Inhabitants; and that before they ſhall want Room by increaſing and multiplying, there may be *new Heavens and a new Earth:* We dare venture to affirm, that theſe copious Stores of Waters are no more than neceſſary for the preſent conſtitution of our Globe. For is not the whole Subſtance of all Vegetables mere modified Water? and conſequently of all Animals too; all which either feed upon Vegetables or prey upon one another? Is not an immenſe quantity of it continually exhaled by the Sun, to fill the Atmoſphere with Vapors and Clouds, and feed the Plants of the Earth with the balm of Dews and the fatneſs of Showrs? It ſeems incredible at firſt hearing, that all the Blood in

Lucret. Et mare, quod late terrarum diſtinet oras.

in our Bodies ſhould circulate in a trice, in a very few minutes: but I believe it would be more ſurprizing, if we knew the ſhort and ſwift periods of the great Circulation of Water, that vital Blood of the Earth which compoſeth and nouriſheth all things. If we could but compute that prodigious Maſs of it, that is daily thrown into the channel of the Sea from all the Rivers of the World: we ſhould then know and admire how much is perpetually evaporated and caſt again upon the Continents to ſupply thoſe innumerable Streams. And indeed hence we may diſcover not only the *Uſe* and *Neceſſity* but the *Cauſe* too of the vaſtneſs of the Ocean. I never yet heard of any Nation, that complained they had too broad or too deep or too many Rivers, or wiſhed they were either ſmaller or fewer: they underſtand better than ſo, how to value and eſteem thoſe ineſtimable gifts of Nature. Now ſuppoſing that the multitude and largeneſs of Rivers ought to continue as great as now; we can eaſily prove, that the extent of the Ocean could be no leſs than it is. For it's evident and neceſſary, if we follow the moſt fair and probable Hypotheſis, that the Origin of Fountains is from Vapors and Rain, that the Receptacle of Waters, into which the mouths of all thoſe Rivers muſt empty themſelves, ought to have ſo ſpacious a Surface, that as much Water may

may be continually bruſhed off by the Winds and exhaled by the Sun, as (beſides what falls again in Showers upon its own Surface) is brought into it by all the Rivers. Now the Surface of the Ocean is juſt ſo wide and no wider: for if more was evaporated than returns into it again, the Sea would become leſs; if leſs was evaporated, it would grow bigger. So that, becauſe ſince the memory of all ages it hath continu'd at a ſtand without conſiderable variation, and if it hath gain'd ground upon one Country, hath loſt as much in another; it muſt conſequently be exactly proportioned to the preſent conſtitution of Rivers. How raſh therefore and vain are thoſe buſy Projectors in Speculation, that imagin they could recover to the World many new and noble Countries, in the moſt happy and temperate Climates, without any damage to the old ones, could this ſame Maſs of the Ocean be lodged and circumſcribed in a much deeper Channel and within narrower Shores! For by how much they would diminiſh the preſent extent of the Sea, ſo much they would impair the Fertility and Fountains and Rivers of the Earth: becauſe the quantity of Vapors, that muſt be exhaled to ſupply all theſe, would be leſſened proportionally to the bounds of the Ocean; for the Vapors are not to be meaſured from the bulk of the Water but from the ſpace of the Surface. So

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that this alſo doth inferr the ſuperlative Wiſdom and Goodneſs of God, that he hath treaſured up the Waters in ſo deep and ſpacious a Storehouſe, *the place that he hath founded and appointed for them.*

Pſal. 104.

Nequaquam nobis divinitus eſſe creatam
Naturam rerum, tanta ſtat prædita culpa.
Principio, quantum cœli tegit impetus ingens,
Inde avidam partem montes Sylvæq; ferarum
Poſſedere, tenent rupes, vaſtaq; paludes,
Et mare, quod late terrarum diſtinet oras.
Lucret *lib.* 5.

X. But ſome men are out of Love with the features and meen of our Earth; they do not like this rugged and irregular Surface, theſe Precipices and Valleys and the gaping Channel of the Ocean. This with them is Deformity, and rather carries the face of a Ruin or a rude and indigeſted Lump of Atoms that caſually convened ſo, than a Work of Divine Artifice. They would have the vaſt Body of a Planet to be as elegant and round as a factitious Globe repreſents it; to be every where ſmooth and equable, and as plain as the *Elyſian Fields.* Let us examin, what weighty reaſons they have to diſparage the preſent conſtitution of Nature in ſo injurious a manner. Why, if we ſuppoſe the Ocean to be dry, and that we look down upon the empty Channel from ſome higher Region of the Air, how horrid and ghaſtly and unnatural would it look? Now admitting this Suppoſition; Let us ſuppoſe too that the Soil of this dry Channel is covered with Graſs and Trees in manner of the Continent, and then ſee what would follow. If a man could be carried aſleep

aſleep and placed in the very middle of this dry Ocean; it muſt be allowed, that he could not diſtinguiſh it from the inhabited Earth; for if the bottom ſhould be unequal with Shelves and Rocks and Precipices and Gulfs; theſe being now apparel'd with a veſture of Plants, would only reſemble the Mountains and Valleys that he was accuſtomed to before; but very probably he would wake in a large and ſmooth Plain: for though the bottom of the Sea were gradually inclin'd and ſloping from the Shore to the middle: yet the additional Acclivity, above what a Level would ſeem to have, would be imperceptible in ſo ſhort a proſpect as he could take of it. So that to make this Man ſenſible what a deep Cavity he was placed in; he muſt be carried ſo high in the Air, till he could ſee at one view the whole Breadth of the Channel, and ſo compare the depreſſion of the Middle with the elevation of the Banks. But then a very ſmall skill in Mathematicks is enough to inſtruct us, that before he could arrive to that diſtance from the Earth, all the inequality of Surface would be loſt to his View: the wide Ocean would appear to him like an even and uniform Plane (uniform as to its Level, though not as to Light and Shade) though every Rock of the Sea was as high as the *Pico* of *Teneriff*. But though we ſhould grant, that the dry Gulf of the

Ocean would appear vaſtly hollow and horrible from the top of a high Cloud: yet what a way of reaſoning is this from the freaks of Imagination, and impoſſible Suppoſitions? Is the Sea ever likely to be evaporated by the Sun, or to be emptied with Buckets? Why then muſt we fancy this impoſſible dryneſs; and then upon that fictitious account calumniate Nature, as deformed and ruinous and unworthy of a Divine Author? Is there then any phyſical deformity in the Fabric of a Human Body; becauſe our Imagination can ſtrip it of its Muſcles and Skin, and ſhew us the ſcragged and knotty Backbone, the gaping and ghaſtly Jaws, and all the Sceleton underneath? We have ſhewed before, that the Sea could not be much narrower than it is, without a great loſs to the World: and muſt we now have an Ocean of mere Flats and Shallows, to the utter ruin of Navigation; for fear our heads ſhould turn giddy at the imagination of gaping Abyſſes and unfathomable Gulfs? But however the Sea-ſhores at leaſt ſhould have been even and uniform, not crooked and broken as they are into innumerable Angles and Creeks and In-lets and Bays, without Beauty or Order, which carry the Marks more of Chance and Confuſion, than of the production of a wiſe Creator. This would be a fine bargain indeed; to part with all our commodious Ports and

and Harbours, which the greater the In-let is, are ſo much the better, for the imaginary pleaſure of an open and ſtreight Shore without any retreat or ſhelter from the Winds; which would make the Sea of no uſe at all as to Navigation and Commerce. But what apology can we make for the horrid deformity of Rocks and Crags, of naked and broken Cliffs, of long Ridges, of barren Mountains; in the convenienteſt Latitudes for Habitation and Fertility, could thoſe rude heaps of Rubbiſh and Ruins be removed out of the way? We have one general and ſufficient anſwer for all ſeeming defects or diſorders in the conſtitution of Land or Sea; that we do not contend to have the Earth paſs for a Paradiſe, or to make a very Heaven of our Globe, we reckon it only as the Land of our *peregrination*, and aſpire after *a better, and a cœleſtial Country*. 'Tis enough, if it be ſo framed and conſtituted, that by a carefull Contemplation of it we have great reaſon to acknowledge and adore the Divine Wiſdom and Benignity of its Author. But to wave this general Reply; let the Objectors conſider, that theſe ſuppoſed irregularities muſt have neceſſarily come to paſs from the eſtabliſh'd Laws of Mechaniſm and the ordinary courſe of Nature. For ſuppoſing the Exiſtence of Sea and Mountains; if the Banks of that Sea muſt never be jagged and torn by the Heb. 11.

impetuous aſſaults or the ſilent underminings of Waves; if violent Rains and Tempeſts muſt not waſh down the Earth and Gravel from the tops of ſome of thoſe Mountains, and expoſe their naked Ribbs to the face of the Sun; if the Seeds of ſubterraneous Minerals muſt not ferment, and ſometimes cauſe Earthquakes and furious eruptions of *Volcano's*, and tumble down broken Rocks, and lay them in confuſion: then either all things muſt have been over-ruled miraculouſly by the immediate interpoſition of God without any mechanical Affections or ſettled Laws of Nature, or elſe the body of the Earth muſt have been as fixed as Gold or as hard as Adamant and wholly unfit
Gen. 1. for Our habitation. So that if it *was good* in the ſight of God, that the preſent Plants and Animals, and Human Souls united to Fleſh and Blood ſhould be upon this Earth under a ſettled conſtitution of Nature: theſe ſuppoſed Inconveniences, as they were foreſeen and permitted by the Author of that Nature, as neceſſary conſequences of ſuch a conſtitution; ſo they cannot inferr the leaſt imperfection in his Wiſdom and Goodneſs. And to murmure at them is as unreaſonable, as to complain that he hath made us Men and not Angels, that he hath placed us upon this Planet, and not upon ſome other in this or another Syſtem which may be thought better than Ours. Let them

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alſo conſider, that this objected Deformity is in our Imaginations only, and not really in the Things themſelves. There is no Univerſal Reaſon (I mean ſuch as is not confined to Human Fancy, but will reach through the whole Intellectual Univerſe) that a Figure by us called Regular, which hath equal Sides and Angles, is abſolutely more beautifull than any irregular one. All Pulchritude is relative; and all Bodies are truly and phyſically beautifull under all poſſible Shapes and Proportions; that are good in their Kind, that are fit for their proper uſes and ends of their Natures. We ought not then to believe, that the Banks of the Ocean are really deformed, becauſe they have not the form of a regular Bulwark; nor that the Mountains are miſhapen, becauſe they are not exact Pyramids or Cones; nor that the Starrs are unskilfully placed, becauſe they are not all ſituated at uniform diſtances. Theſe are not Natural Irregularities, but with reſpect to our Fancies only; nor are they incommodious to the true Uſes of Life and the Deſigns of Man's Being on the Earth. Let them conſider, that theſe Ranges of barren Mountains by condenſing the Vapors and producing Rains and Fountains and Rivers, give the very Plains and Valleys themſelves that Fertility they boaſt of. Let them conſider, that thoſe Hills and

and Mountains ſupply Us and the Stock of Nature with a great variety of excellent Plants. If there were no inequalities in the Surface of the Earth, nor in the Seaſons of the Year; we ſhould loſe a conſiderable ſhare of the Vegetable Kingdom: for all Plants will not grow in an uniform Level and the ſame temper of Soil, nor with the ſame degree of Heat. Let them conſider, that to thoſe Hills and Mountains we are obliged for all our Metals, and with them for all the conveniencies and comforts of Life. To deprive us of Metals is to make us mere Savages; to change our Corn or Rice for the old *Arcadian* Diet, our Houſes and Cities for Dens and Caves, and our Cloathing for Skins of Beaſts: 'tis to bereave us of all Arts and Sciences, of Hiſtory and Letters, nay of Revealed Religion too that ineſtimable favour of Heaven, by making the whole Goſpel a mere Tradition and old Cabala without certainty, without authority. Who would part with theſe Solid and Subſtantial Bleſſings for the little fantaſtical pleaſantneſs of a ſmooth uniform Convexity and Rotundity of a Globe? And yet the misfortune of it is, that the pleaſant View of this imaginary Globe, as well as the deformed Spectacle of the true one, is founded upon impoſſible Suppoſitions. For this equal Convexity could never be ſeen and enjoyed by any man

man living. The Inhabitants of ſuch an Earth could have only the ſhort proſpect of a little Circular Plane about three Miles around them; tho' neither Woods nor Hedges nor artificial Banks ſhould intercept it: which little too would appear to have an Acclivity on all ſides from the Spectators; ſo that every man would have the Satisfaction of fancying himſelf the loweſt, and that he always dwelt and moved in a Bottom. Nay, conſidering that in ſuch a conſtitution of the Earth they could have no means nor inſtruments of Mathematical Knowledg; there is great reaſon to believe, that the period of the final Diſſolution might overtake them, ere they would have known or had any Suſpicion that they walked upon a round Ball. Muſt we therefore, to make this Convexity of the Earth diſcernible to the Eye, ſuppoſe a man to be lifted up a great hight in the Air, that he may have a very ſpacious Horizon under one View? But then again, becauſe of the diſtance, the convexity and gibbouſneſs would vaniſh away; he would only ſee below him a great circular Flat, as level to his thinking as the face of the Moon. Are there then ſuch raviſhing Charms in a dull unvaried Flat, to make a ſufficient compenſation *for the chief things of the ancient Mountains, and for the precious things of the laſting Hills?* Nay we appeal to the ſentence of Mankind; Deut. 33. 15.

kind; if *a land of Hills and Valleys* with an infinite Variety of Scenes and Proſpects, beſides the Profit that accrues from it, have not more of Beauty too and Pleaſantneſs than a wide uniform Plain; which if ever it may be ſaid to be very delightfull, is then only, when 'tis viewed from the top of a Hill. What were the *Tempe* of *Theſſaly*, ſo celebrated in ancient ſtory for their unparallelled pleaſantneſs, but a Vale divided with a River & terminated with Hills? Are not all the deſcriptions of Poets embelliſh'd with ſuch Ideas, when they would repreſent any places of ſuperlative Delight, and blisfull Seats of the Muſes or the Nymphs, any ſacred habitations of Gods or Goddeſſes? They will never admit that a wide Flat can be pleaſant, no not in the very *Elyſian Fields* *; but thoſe too muſt be diverſified with depreſſed Valleys and ſwelling Aſcents. They cannot imagin even † Paradiſe to be a place of Pleaſure nor Heaven it ſelf to be ‖ Heaven without them. Let this therefore be another Argument of the Divine Wiſdom & Goodneſs, that the Surface of the Earth is not uniformly Convex (as many think it would naturally have been, if mechanically formed by a Chaos) but diſtinguiſhed

vide Ælian. var. Hiſt. lib. III.

* Virg. Æn. 6. *At pater Anchiſes penitus convalle virenti.* & ibid. *Hoc ſuperate jugum.* & ib. *Et tumulum capit.*

† Flours worthy of Paradiſe, which not nice Art
In Beds and curious Knots, but Nature boon
Powr'd forth profuſe on Hill and Dale and Plain.
Paradiſe Loſt, lib. 4.

‖ For Earth hath this variety from Heaven
Of Pleaſure ſituate in Hill and Dale.
Ibid. lib. 6.

ſtinguiſhed with Mountains and Valleys, and furrowed from Pole to Pole with the Deep Channel of the Sea; and that becauſe of the τὸ βέλτιον, it is better that it ſhould be ſo.

Give me leave to make one ſhort Inference from what has been ſaid, which ſhall finiſh this preſent Diſcourſe, and with it our Task for the Year. We have clearly diſcovered many Final Cauſes and Characters of Wiſdom and Contrivance in the Frame of the inanimate World; as well as in the Organical Fabrick of the Bodies of Animals. Now from hence ariſeth a new and invincible Argument, that the preſent Frame of the World hath not exiſted from all Eternity. For ſuch an uſefulneſs of things or a fitneſs of means to Ends, as neither proceeds from the neceſſity of their Beings, nor can happen to them by Chance, doth neceſſarily inferr that there was an Intelligent Being, which was the Author and Contriver of that Uſefulneſs. We have formerly demonſtrated, that the Body of a Man, Serm. 5. which conſiſts of an incomprehenſible variety of Parts all admirably fitted for their peculiar Functions and the Conſervation of the Whole, could no more be formed fortuitouſly; than the *Æneis* of *Virgil* or any other long Poem with good Senſe and juſt Meaſures could be compoſed by

the Caſual Combinations of Letters. Now to purſue this Compariſon; as it is utterly impoſſible to be believed, that ſuch a Poem may have been eternal, tranſcribed from Copy to Copy without any firſt Author and Original: ſo it is equally incredible and impoſſible, that the Fabrick of Human Bodies, which hath ſuch excellent and Divine Artifice, and if I may ſo ſay, ſuch good Senſe and true Syntax and harmonious Meaſures in its Conſtitution, ſhould be propagated and tranſcribed from Father to Son without a firſt Parent and Creator of it. An eternal uſefulneſs of Things, an eternal Good Senſe, cannot poſſibly be conceived without an eternal Wiſdom and Underſtanding. But that can be no other than that eternal and omnipotent God; *that by Wiſdom hath*
Prov. 3. *founded the Earth, and by Underſtanding hath eſtabliſhed the Heavens*: To whom be all Honour and Glory and Praiſe and Adoration from henceforth and for evermore. *AMEN.*

FINIS.

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